

THE  
UNITY OF THE RACE,  
WITH ITS  
CORRELATIVE CLAIMS:  
THOUGHTS

SUGGESTED BY

*The Great Exhibition.*

BY

JOHN MORISON, D.D., LL.D.,

LONDON:

W. F. RAMSAY, 11, BROMPTON ROW,  
AND 20, PATERNOSTER ROW.

1851.





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CONSTITUTIVE CLAIMS:

THEORY

IN LONDON:

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LONDON:

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1881.

## THE GREAT EXHIBITION.

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*"And hath made of one blood all nations of men, for to dwell on all the face of the earth."*—ACTS xvii. 26.

WE have here a view of the human race, in pleasing harmony with that vast and friendly gathering of various tribes and tongues, which have either arrived in, or are now bending their course to, this great metropolis.

It is well, at times, to be reminded, emphatically, by the events of Providence, that the family of man is one,—that it has a community of interests, both for the life that now is, and for that which is to come, and that it is linked together by ties which have their origin in the wise and benignant purposes of the Great Creator.

As mere *nationality* has too often degenerated into cold selfishness, and has allied itself with some of the lowest prejudices of our fallen nature, it is gratifying to every noble and philanthropic mind to see anything like progress towards that more pure and lofty patri-

otism, which looks on country and home as parts only of a great whole ; and sighs for the intellectual, social and moral advancement of the great family of man.

Though it is quite certain that God " hath determined the times before appointed, and the bounds of *national habitation*" ; and that it is part of the great plan of Divine Providence that there should be national aggregations, as well as divisions, of the human race ;— yet, if Revelation is to guide us in our theories of nationality, it is a truth, not to be contravened by any creeds of mere human policy, that all nations are yet destined to be united in the bonds of a universal brotherhood.

As we look forward to such a consummation, with inexpressible delight, and have no misgiving as to the certainty of its ultimate realization, we are prepared to welcome every indication, in the spirit of the age, which points to happier times, when nation shall no more rise up against nation, and when men shall learn the art of war no more. Full well are we assured, that this new state of Society will be the offspring, directly or indirectly, of Christianity, better understood and more widely diffused. Already the leaven begins to operate, which, in a coming age, is destined to leaven the entire mass of society. The spirit of Christianity is extending itself far beyond the limits of actual discipleship ; and multitudes of intelligent men, by no

means pledged to the profession of Evangelical truth, are beginning to feel that the old methods of settling the world's quarrels, are totally unsatisfactory, both as it respects the sacrifice of human life, and the consumption of national resources. We fear, however, that the time has not yet arrived when inveterate usage will give place to the dictates of common sense, and to the pure and benevolent spirit of the gospel of Christ. Yet let us hail, with gratitude, every great movement of the day, which has the effect of bringing into harmonious co-operation the principal sections of the human family;—for whatever tends to demonstrate to mankind the great fact, that they have interests in common, and that they have verily no interests strictly at variance, must operate ultimately beneficially on the peace and harmony of the world.

It is because we regard the Great Exhibition of the art and industry of all nations as tending to impress upon mankind the great and salutary lesson that they are members of the same vast family, and that it is possible and desirable that they should live and act together in peace and amity,—that we hailed, from the very first, the noble and generous proposal of His Royal Highness Prince Albert, the consort of our beloved Sovereign, whose habits of thought and feeling have greatly endeared him to the people of this land.

If, then, in recalling your attention to the words of the text, we take our stand upon *the unity of the Race*, and point out some of the more striking and obvious *inferences* which that unity suggests, we shall thereby, perhaps, make an appropriate, though humble, offering, to that aggregate effort of the art and industry of the world, which is now rapidly hastening to its consummation; and shall find ourselves in a position to indulge in a few practical remarks touching the great gathering of the representatives of all nations about to take place in the metropolis of our sea-girt Isle. As we are all talking in our private circles about "the Great Exhibition," it is proper surely that we should talk a little about it in the Christian Pulpit.

I. WE SHALL OFFER A FEW OBSERVATIONS ON  
THE UNITY OF THE RACE.

It is, beyond all reasonable doubt, asserted in the text;—for God "hath made of one blood all nations of men, for to dwell on all the face of the earth." It is impossible to mistake the import of this declaration of Paul to the men of Athens. He taught expressly, and without a particle of ambiguity or reserve, that all the tribes of men, scattered over the face of the whole earth, however diversified in appearance and outward condition, are "*made of one blood*:"—an expression distinctly indicating an identity of race,—a common

origin,—a constitutional affinity,—a destiny one and the same. The Apostle protests, amidst all the symbols of Athenian idolatry, against that perversion of the human faculties which consisted in the construction and the worship of idols. He shews it to be an affront to Him who is the Creator and Lord of all, “who dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though He needed anything, seeing, He giveth to all life, and breath, and all things.” He shews that it is equally opposed to the grand design which God had in view in the formation of man, and in peopling the earth by the descendants of the original pair; for He “hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation.” And, for what purpose hath God done all this? It is here distinctly announced, and announced in such manner as to shew that the race must be one from the oneness of its moral destiny. “That they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us; for in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” What a magnificent appeal is this

against the idolatry of all ages and nations ; and not only against the substitution of idols for the true God, but no less against every representative form of idolatry, by which men attempt to intensify their feelings of reverence for that Being who "is a Spirit," and must be worshipped "in spirit and in truth."

You see, then, that Paul not only asserts the identity of the race ; but strikingly illustrates his position, by shewing that the moral tendency of man's nature, everywhere teaching him to aspire after the knowledge and service of the Great Author of his being, affords demonstration that the race *is one*, and is powerfully distinguished and contrasted from all the other inhabitants of this lower world.

Nor are the inductions of enlightened observation, and well attested science, at variance with the teaching of Holy Scripture, on the subject of man's identity.

What is the result of *enlightened observation* ? Has it not been to show that the various tribes into which the human family has been divided, however far debased by circumstances, are all susceptible of the same mental elevation and progress which distinguish the most advanced sections of the race ? The history of Christian Missions in Greenland, in Africa, in the South Seas, in New Zealand, and, in short, in all the most forlorn and degraded regions of the globe, has demonstrated two great and important *facts*, 1st, that

wherever man has been found, and however low he has sunk in the scale of being, he is susceptible of indefinite social and intellectual culture;—and 2nd, that he everywhere indicates a moral and spiritual nature capable of being elevated to the knowledge, love, and service of the true God, and of fully and even rapturously appreciating the great plan of mercy by the atonement of the Incarnate Saviour, and the kindred doctrine of “life and immortality brought to light by the gospel.” You may now go into the Hottentot’s craal, into the Bushman’s rocky retreat, into the Indian’s wig-wam, and into the Cannibal’s “place of skulls,” and find them “clothed, and in their right mind,” exhibiting all the mild graces and social virtues which shed lustre on humanity, and constrain even the most sceptical to believe *that the race is one*, and that verily God “hath made of one blood all nations of men, for to dwell on all the face of the earth.”

Nor does true science, contravene the doctrine of Paul and the Bible. Though we are not to regard the volume of Inspiration as a Book of Science, we may assure ourselves of this, that nature and Revelation are in perfect harmony; and that the progress of human discovery will only tend to confirm the data of the written word. This has been remarkably the case in the scientific discoveries of the present age. Whether the philosopher has soared, by the aid of the

telescope, to the starry firmament above, or descended, by the pick and the chisel, into the depths beneath, he has only, by his well ascertained facts and inductions, confirmed the great truth, that the God of nature and the God of the Bible is one; and that the various revelations He has made of Himself to His creatures are in strict harmony with each other, and proclaim their common and indubitable source.

The teaching of Scripture, as to the identity of the race, while it has been called in question by some of the Infidel Philosophers on the Continent, who would have us believe that the Negroes, Hottentots, Esquimaux, and Australians, are not descended from the Adamic race,—is nevertheless confirmed by a series of most scientific inductions, from the pens of some of the ablest writers of the age. “The Natural History of Man,” &c. by Dr. Prichard, is a work deserving of the most careful study, in which the distinguished author seeks to demonstrate, upon physical principles the *oneness* of the Race; and at the same time to account for the varieties of colour, hair, and configuration, by which the different tribes of the one human family are distinguished from each other.

After a laborious investigation, of most interesting facts, both physical and moral, all tending to sustain the great proposition of the text, that the Creator “hath made of one blood all nations of men, for to

dwell on all the face of the earth," he concludes his splendid work in the following terms: "We contemplate among all the diversified tribes, who are endowed with reason and speech, the same internal feelings, appetencies, aversions, the same inward convictions, the same sentiments of subjection to invisible powers, and, more or less fully developed, of accountableness or responsibility to unseen avengers of wrong and agents of retributive justice, from whose tribunal men cannot even by death escape. We find every where the same susceptibility, though not always in the same degree of forwardness or ripeness of improvement, of admitting the cultivation of these universal endowments, of opening the eyes of the mind to the more clear and luminous views which Christianity unfolds, of becoming moulded to the institutions of religion and of civilized life:—in a word, the same inward and mental nature is to be recognized in all the races of men. When we compare this fact with the observations which have been heretofore fully established as to the specific instincts and separate physical endowments of all the distinct tribes of sentient beings in the universe, we are entitled to draw confidently the conclusion, that all human races are of one species and one family."\*

Having thus offered a few observations on the identity of the race, as indicated not only in the express

\* "The Natural History of Man," &c. p. 545.

testimony of scripture, but also in the physical, mental, and moral phenomena of the various tribes of mankind which people the earth, it will be proper—

II. TO POINT OUT SOME OF THE MORE STRIKING AND OBVIOUS INFERENCES WHICH THIS IDENTITY SUGGESTS.

Upon the supposition which, we have seen to be so powerfully sustained, that the race is *one*, that all human beings are the “offspring” of God, that He has “determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us,”—upon such a supposition, or rather conclusion, as this,—there are several thoughts which naturally occur to the mind, in reference to the brotherhood of the race, which it may not be unseasonable to glance at on the present occasion.

1. *If the race be one, one originally in the image of God, must we not blush over the sad tale of traffic in human flesh.*

There is verily no page in the history of man's guilt and depravity so thoroughly steeped in shame and infamy, as that which records his buying and selling, and holding property in, human flesh. Had the crime of slavery been restricted to the dark ages, or had it been

practised only by Mohammedan and Pagan Nations, we should even then have pronounced it to be an outrage upon man's natural instincts and convictions, and should have branded as monsters of cruelty the perpetrators of such wrong on our common humanity. But when we call to remembrance, that the modern nations of Europe, and that America, boasting of her free Government and free institutions, should have been the great patrons of slavery and of the slave trade,—the very Molochs of this horrible sacrifice to the cupidity of our fallen and depraved nature,—we do, indeed, blush for our humanity, our intelligence, our refinement, and, most of all, for our professed Christianity,—that, amidst the advancing light of one of the most improved periods in the history of our world, such a relic of barbarism as that of slavery, should have found not only a hiding-place and a shelter, but eloquent and powerful advocates among men bearing the Christian name, mingling in the best society, and cultivating in their several circles all the amenities and soft charities of human life.

We bless God, that Britain, so long stained by a participation in the guilt of slavery, has purged herself of this abomination;—and, by the protracted struggle of her heaven-directed patriots and philanthropists, has set an example to the nations, which, with the advancing light of the age, they *must* and *will*, ere long, follow.

2. *If the race be one, if all men are the offspring of God, and heirs of the same immortal existence, what must we think of the ravages practised, by modern civilization, upon aboriginal tribes.* How little has the lust for territorial dominion, in the East and in the West, regarded the rights and the lives of native tribes,—the original proprietors of the soil ! It is easy to talk of the barbarity and deceit of savage life ; and to write plaintively on the cruelties perpetrated upon Dutch, or English, or French, or Spanish, or American settlers, by the wild men of the desert ;—but, alas ! wherever we trace the footsteps of modern civilization, we either see the spirit of the aboriginal tribes utterly quenched and borne down, by the superior skill and resources of invading foreigners, or, what is still more appalling, find that the native races, hunted like partridges on the mountains, butchered in cold blood, and oppressed by every species of refined cruelty, are brought to the very verge of utter extinction. Look at America, south and north, at Australia, and at some parts of Africa,—and you will there see how little *even Christian colonization* has acted upon the great principle, that God “hath made of one blood all nations of men, for to dwell on all the face of the earth.” And even where there has been no effort to exterminate native tribes, and where much has been said about elevating their character, and advancing them to a condition of higher civilization, how little comparatively have the rights

of coloured tribes been held sacred, and how much of wrong has been perpetrated under the name of law, or by the agents of a fierce military despotism.

It is a great consolation, in looking at this melancholy theme, to reflect that the spirit of Christian Missions, which has so wonderfully revived during the last half century, is exerting a most benign influence upon all the plans and habits of modern civilization, and that it is doing much to repair the sad mistakes, and awful cruelties, of the generation that has just passed away. Such a champion of the coloured race as Dr. Philip, of Cape Town, leaves his impress on the age; and when God has given us a few more such as he, we may then defy the oppressions of modern colonization, and bid farewell to Caffre wars, and expensive armaments to check the outbreaks of restless tribes.

Let Great Britain, and all other countries, act with even-handed justice, integrity, and humanity, to the Aboriginal tribes, among whom their colonists are located, and we shall hear but little more of hostile risings of the down-trodden children of the desert.

3. *If the race is one, and bound together by the laws and appointments of the infinite Creator, as one great family, how unreasonable and sinful is the element of war.*

We deny not that war is and has been God's scourge of wicked powers;—we would not affirm, in the present state of human nature, that war is, in every instance of its occurrence, unlawful;—but we do maintain that a greater prevalence of wise counsels, of conciliatory negotiations, and of just deference to the rights of others, would put an end to nearly all the carnage, misery, and crime, which has followed in the train of war. Let the ambition of kings and statesmen be restricted within the limits of reason and right;—let nations address themselves to their own proper work, in husbanding and improving their own resources;—let there be no holy alliances binding cabinets to espouse the quarrels of other refractory powers;—let there be no underhand currents at work to disturb the peace of nations;—above all, let there be a growing indoctrination of the public mind of every country, as to the vast and varied advantages connected with cultivating the arts of peace and brotherly love, and we may then hope to see war becoming thoroughly unpopular, and, at last, branded as one of the heaviest curses that has ever afflicted the human race. Were half the skill and intellect exerted, in “seeking the things which make for peace,” which have been expended on litigious diplomacy, and on the discreditable art of how best and most surely to destroy human life, what a different history would be that of Europe and the world!

While adverting to this momentous theme, we cannot help observing, that countries like Great Britain and America, which have vast resources and enlightened governments, ought to take the lead in the great struggle for a world's peace. Disturbed and unsettled as is the state of Continental Europe, and numerous as are the causes of dissatisfaction and strife which exist, if Great Britain and America shall continue to set the lesson of pacific negotiation, and shall abstain from all ominous connection with conflicting powers, we may yet hope, by God's blessing, to see the peace of the world settled on an enlightened and firm basis. If the two great *autocrats*, which now trouble the earth, must fall (and fall they must), — *Despotism*, in empire, and *Anti-christianism*, in the spiritual tyrannies which afflict mankind, — let the upholders of these systems defend their own cause, and let iniquity fall by the weight and inveteracy of its own crimes. But,

4. *If the race be one, and if it be the will of God that all nations are to be enlightened and saved by his truth, let all who regard the gospel as the grand catholicon for the moral and spiritual diseases which afflict the race, awake up to the claims of the Missionary Cause.*

The gospel of Christ, as it is the greatest blessing that can be vouchsafed to any people, so, in like

manner, does it entail upon its possessors the heaviest of all responsibilities,—*first*, to receive and improve its great and saving truths for themselves, and, *second*, to scatter far and wide its life-giving message. Our first—all-absorbing inquiry should be, has salvation come to our own homes and our own hearts, as the result of a believing reception of the truths of the everlasting gospel? Have we verily believed in Christ to the saving of the soul? This is the great and primary question, which every one who listens to the word should suffer to have its full and legitimate impression upon the heart and the conscience. Has the gospel brought pardon, and peace, and purity to our bosoms?

But next to this, is the claim of the race. The gospel was intended to be a universal blessing. It proclaims “good will towards men.” It is committed to those who enjoy its privileges that they may preach it to every creature. God has placed the responsibility, *instrumentally*, of a world’s salvation, upon those to whom the word of life has been sent. The gospel is the great boon which the nations need, and for which poor blighted humanity every where sighs. Let the Christian awake to the consciousness of the high duty which devolves upon him. The nations cannot be saved without the gospel. It is God’s own remedy for the woes of our fallen nature; and while it provides

for the higher spiritual wants of man's nature, it carries with it all those social and domestic blessings which no systems of mere human civilization can so effectually impart. If degenerate Christendom is to be recovered from the reign of scepticism on the one hand, and of priestcraft on the other, it must be by the preaching of the pure gospel of Christ. If Pagan and Mohammedan lands are to rise from the depths of imposture and idolatry, it can only be by proclaiming to them the liberty wherewith Christ hath made his subjects free. In vain do we talk of sympathy with our race, while we withhold from them Heaven's chief remedy for the woes and sufferings of bleeding humanity. In vain do we dream of elevating the race, while we neglect to apply that grand moral lever, by which alone man can be lifted to communion with a reconciled God; by which alone his depraved nature can be changed and meliorated; by which alone he can be inspired with the clear and transforming hopes of immortality; by which alone he can rise to the dignity, the happiness, the benevolence, and the purity of a being made to glorify God, and to enjoy him for ever.

We hail human liberty as the birth-right of man;—we hail free-trade as the common-sense and the common boon of a world's commerce;—we hail science, in all its legitimate progress, as the handmaid of reli-

gion;—we hail the intercourse of nations, and the rivalry of art and industry, as the best corrective of a selfish nationality, and a drivelling—narrow-minded patriotism;—but most of all we hail the pure preaching of the gospel of Christ, which assuredly carries in its train all these blessings;—which will, of a truth, banish despotism, national exclusiveness, thick brooding darkness, superstition, priestcraft, and crime, from the rising to the setting sun;—and which will draw all the nations of the earth within the circle of a true brotherhood, make man the friend of his brother man, and effectually teach the great lesson of our text, that God “hath made of one blood all nations of men, for to dwell on all the face of the earth.”

#### CONCLUSION.

We have now completed our proposed train of thought; and it only remains that we should utter a sentiment or two in reference to the Great Exhibition of the art and industry of all nations.

Of its kind, it will be a spectacle imposing and grand beyond what has ever been witnessed in the history of the world. As we look on it, we see, as it were, the emporium of earth's choicest merchandise, deposited in a vast and exquisite palace of glass, lifting high its proud dome to the heavens, and sparkling with almost insufferable brightness in the noon-day

sun,—and we naturally ask, what meaneth this modern Babel, with more than the original confusion of tongues?—Reflect, for a moment, and you will find its exposition and its moral. It is a monument to the improving spirit of the age;—it is a fitting compliment to that country which has taken the lead in emancipating trade from the restrictions so long imposed upon it;—it is a concentrated display of the science, art, industry, and taste, of the world;—it is a comparative exhibition of the skill and productions of nations highly civilized, or but just emerging from a less favoured condition;—it is above all, a splendid temple of union, erected in the metropolis of free and happy Old England, in which the representatives of all nations may meet and exchange sentiments of love and good will, where they may lose sight of their petty jealousies and aversions, and from which they may return to their several homes less enamoured of mere nationality, and more than ever citizens of the world and lovers of human kind.

I am jealous of the honour of our Father-land. Our manners are frank and manly, but less bland and courteous than those of many other Countries on the Continent of Europe. I would that Foreigners may find in us that hospitality and kindness, which we could scarcely fail to realize from them. I would that the impression of English sense, and English intelligence

and English virtue, and English generosity might never be effaced from the minds of those strangers about to land on our shores!

I am jealous, too, for the Christianity of our land, that men of other creeds and other countries may see that our Protestantism has worked well for our national institutions, our industrial habits, our moral character, our philanthropy, our orderly deportment, our submission to law, and above all, for the religious sanctity and quietude of our christian sabbaths. I am thankful that no Foreigner will find access to our operas and theatres on the day of sacred rest; and that, with far less of form and ceremony in religious ritual, he will discover in us, with all our imperfections, (and they are many,) far more, I trust, of heart-felt belief and practical obedience to the precepts of the gospel. But, alas! he will discover much sin among us, which we would fain hide from his view—were it not that we would not wish to appear better in the eyes of foreigners than we really are.

Could any appeal of mine reach the ears and the hearts of my countrymen, or be deemed worthy of their regard, I would earnestly commend the following maxim to their devout regard:—*that they determine, by the help of God, to suffer no spiritual injury from the intercourse of foreigners, and to do them all the good they possibly can.* The friends of Christ, in this land, will,

we trust, "watch and pray, that they enter not into temptation." Many things are approved in religious circles on the Continent, which are alien to our habits in Great Britain ; and no compliances should be made but such as enlightened conscience dictates. Our best security against injuries received, will be to be zealously communicative of actual good. The christians of England should struggle earnestly to do good to those foreigners, into whose society they may be thrown. For this much thoughtfulness, much prayer, and much urbanity of manner will be requisite. Most fervently would we supplicate the throne of the heavenly grace, that the great gathering of nations, for a laudable purpose, about to take place, may be so "sanctified by the word of God and by prayer," that it may prove a great and blessed era in the history of this highly favored land!

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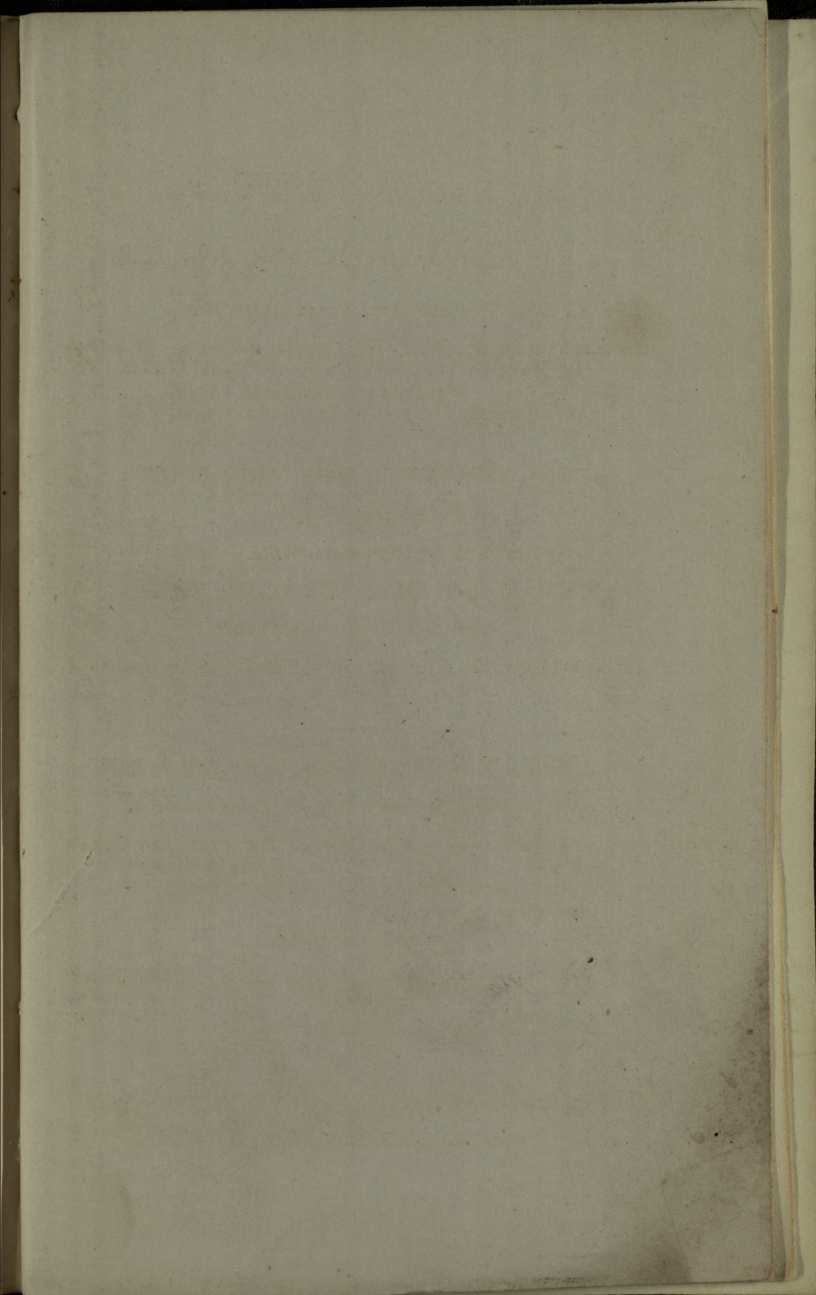
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